CHRISTIAN STEWARDSHIP

REV. B. T. KEMERER

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INTRODUCTION

THE following is intended to be a practical and yet a sympathetic presentation of the subject of Christian Stewardship.

The general aims are:

1. To give a thorough understanding of the meaning and implications of Stewardship and its place in the Christian life.
2. To arouse or strengthen motives that will make us want to realize our Stewardship as Christians.
3. To suggest starting points for the practice of a life of Christian Stewardship.

The reader will be aware of the artificial division of this subject into chapters. The Stewardship of Life includes everything of which life is composed. It is merely for convenience of discussion that Life, Time and

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Money are separated into distinct themes, just as we speak of the will, intellect and emotions, although they do not exist separately.

Much will be found in each chapter that applies with equal force to the subjects of other chapters, and if the treatment of any subject is incomplete it is because other aspects of it seem to the writer to have been treated in the discussion of other subjects. The theme of the Church's Mission runs through all the chapters.

STEWARDSHIP

Its Meaning and a Little of Its History

IN ancient times the steward was the "manager of the household." He collected and disbursed his master's money, looked after his property, guarded his interests, kept the accounts and submitted reports of his transactions. These activities constituted his "trust." He was the household "trust officer." For this he received his living, enjoyed the confidence and esteem of his master and was rewarded in proportion as he was honest and faithful.

The office of steward became one of honor and power. In the household of monarchs the steward was sometimes knighted for conspicuous ability and fidelity, and his office became hereditary.

Originally the master was the one who *received from* his servants. The old idea was that the servant existed for the benefit of the

master, to raise food for him to eat, build houses for him to live in, furnish money for him to spend, and men to fight his battles. The steward was the agent for procuring these items *for* the master *from* the servants.

While protection and certain rights were accorded to the servants by the master in return for their service, they were, in the main, rights demanded by the servants and reluctantly granted, out of necessity, by the master.

It was the steward's business to get as much as possible out of the servants. To meet the master's exactions the steward was compelled oftentimes to rob and oppress the servants. The steward could not be just to the master and to the servants at the same time because in practice their interests were opposed.

Injustice and dishonesty cut both ways; and the steward, as the agent in oppressing the people, became the robber of the master. This was the indictment against the Unjust Steward in our Lord's parable. It was not that he had been unjust to the servants, but he had embezzled his master's income.

Thus the romance of the word Stewardship is obscured by graft and oppression. Other words of similar history have become terms of opprobrium, but Stewardship survived as descriptive of the best traits of human character, such as faithfulness, honesty, justice, loyalty, industry, and economy. In fact, the Greek word translated "steward" is the one from which we get our word "economy" and its derivatives.

It is altogether probable, however, that this noble word was rescued from opprobrium by its New Testament use, which makes it define the Christian's relationship to God and his fellowman.

"One is your Master, even Christ," and by Him we are made "stewards of the manifold grace (free gift) of God." In the Christian sense, the Master is the One Who *gives to* His servants. He has entrusted His gifts to every Christian, who thereby becomes His steward to see that the gifts reach those for whom they are intended.

The Christian steward is therefore Christ's gift-bearer. "He led captivity captive, and

gave gifts unto men." These gifts are all contained in the Gospel of Christ which is to be carried to all men.

Bound up in the Christian meaning of the word Stewardship are all the capacities of the soul, mind and body by which we are enabled to bear Christ's gifts to men or assist others to do so. These capacities all come from God. God's gifts are *imbedded in us* and can only reach their destination as we hold "ourselves, our souls and bodies" as vehicles for their delivery. Christian Stewardship touches the whole man as well as his possessions. For God is the absolute Owner of "the whole world and they that dwell therein." He is a faithful steward who holds himself as God's trustee for all that he is and has.

Christ's gift to the world is Himself. "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." In John Wesley's journal he often writes of his preaching to various congregations; "I gave them Christ." The Christian steward is entrusted with bearing this gift to the world. He becomes "Christopher," which

means *Christ-bearer.* "Ye shall be witnesses unto Me both in Jerusalem and in Judæa, and in Samaria, and unto the uttermost parts of the earth."

The Christian steward considers himself and his material possessions as belonging to God, to be administered as a trust in bearing the gift of Christ to the world. "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God."

In practical application the term Christian Stewardship describes the office of a Christian who proportions his personal time, talents and money for the spread of Christ's Gospel. He makes this allowance proportionate to his means, and measures the size of his gifts, not by what he has given, but by what he has to give. "Upon the first day of the week let every one of you lay by him in store *as God hath prospered him.*" In its simplest meaning it is a recognition of Christ's Lordship, and man's duty of serving man *according to his ability.*

Christian Stewardship

Chapter I

BASES OF STEWARDSHIP

1. Natural Responsibilities

IT was still dark within the mud and wattle hut when Bwana of the African jungle awoke. He stirred himself upon the disordered pile of skins and yawned cavernously, then arose and awakened his wife after the ungentle method of his kind. This was an important day in Bwana's tribe, and an early start was necessary. An elephant hunt had been arranged and Bwana's oldest boy, having reached the age of twelve years, was to accompany the expedition for the first time. It was high time that the boy's education in the arts of the chase be supplemented by this practical experience. Moreover, stalking game was an excellent preparation for learning how to stalk men. The boy must soon take his place in the ranks of warriors to participate in the incessant clashes with enemy tribesmen and needed to

be prepared for his coming responsibilities. Bwana himself was a warrior of parts, and of course his son was expected to follow in his footsteps.

How the hunt turned out is no part of this narrative. So much is told only to show that Bwana took his responsibilities seriously. He did not know them by that name, but deeply imbedded in his primitive mind was a sense of obligation to live up to the standards of his tribe—the only standards he knew anything about. He had a strong body and a courageous spirit and as a matter of course must do his share. He had seen more than one shirker treated with contempt and made the subject of degrading comment. Everybody in the tribe expected certain things of a man, and while Bwana did not seek to explain the ethics of it, his code forbade his disappointing these expectations. His family trusted him to provide meat, his children trusted him to provide them an education, and the tribe itself trusted him to provide a strong arm and a stout heart in time of war. In other words, Bwana, being entrusted with responsibilities, was a

trustee or steward. Stewardship was a condition into which he was born.

It is not different in a civilized land.

Every person is a steward of something. No person lives who is not visited with responsibilities of one sort or another. While it is true that many responsibilities are subject to our voluntary acceptance, the fundamental responsibilities of life are of no man's choosing. He is born with them. Think, for instance, of the responsibilities of citizenship—voting, obedience to the law, military service, paying taxes, jury duty, intelligent and unselfish participation in public affairs. These are all a part of the public trust into which we are born, and whether we accept them or not they are trusts, and we are stewards. The point is, we are stewards by reason of natural birth. We might call it a "Natural Stewardship." We have no choice in the matter, our only choice is as to whether we shall be good stewards or bad.

2. God's Ownership and Fatherhood

We belong to God not as a slave belongs to his master or a horse to its owner, but as the created belongs to the Creator. This connotes an ownership more absolute than any that we can express. There is nothing alien to Him in the whole universe. "In the beginning, God"; and from Himself "spheres dawned in His created light and man evolved to reason." Through all, pulses the life of God. In Him all lives and moves and has its being. God owns the world and everything in it.

As far as mankind is concerned, we must also take note of a more intimate and personal relationship with God. The Creator is also "Our Father"; and to the rights of the Creator are added the rights of the Father to claim His children's help in the working out of His purposes. Of the whole creation, we, as sons of God, are allotted a conscious share in making the world a finished creation which it is not now. Society is in process of creation. Men are becoming Man. Unity, which is Brotherhood, is "The one far-off, divine event toward which the whole creation moves." Along the

way, each generation is stationed, and each man in his generation. He is not cast like an ingot into a melting pot, but is given a place, a name, a task, an equipment, as a son of God, and as a fellow-worker with Him.

Thereby are we constituted God's stewards, entrusted with all the tools—material resources, endowments, faculties—to enable us to be productive workers with Him. Entrusted—given in trust—is the word, for they belong to God just as we do; they never cease belonging to Him. We do not own any of them at any time. Both go together—man and his tools—in the working out of the tremendous plan which God has purposed through the ages. We have the use of them, we do use them. They are given to help us discharge a trust. Our life is a trust. The whole purpose of God—all that He intends to make of this world and the people in it—is a trust. He has committed the human part of it to us. It is a glorious Stewardship.

3. Our Union with Christ through His Church

This is Christian Stewardship. It includes all that is stated and implied in the foregoing; but it rests, not on the accident of birth or the fiat of authority, but in the fact of our being made members of Christ in Baptism, "grafted into the body of Christ" which is His Church—not only partners, but very members of Christ. As such we share in every trust which the Father committed to Him, and which He committed to His Body, the Church.

Moreover, love is its controlling motive. "For the love of Christ constraineth us." Not only does Christ's love draw us to Him, but love for Christ constrains us to act in obedience to His will, to "yield ourselves unto God, and our members as instruments of righteousness unto God." The Christian steward does not simply pay because he owes; he gives because he loves. Obligation is transformed into privilege.

This is the great difference, but there is another. The Christian steward is heir to a great enlightenment that removes every vagueness

regarding the trust committed to him. He can know this much better than the ancients because Christ is the full revelation of the Person of God. Knowing Him better we can understand His purposes better if we seek to know them in Christ. In the same way we can know just what God wants us to do individually to fit into His purposes. In Christ we see what God wants every man to be. He offers man the privilege of sharing in the mighty enterprise of winning the world for Himself, gives him the tools and bids him use them. Moreover, we have in Christ the example of One unto Whom all things were committed, who rendered up a full account of His perfect Stewardship.

At the same time we are drawn into a closer and more conscious relationship to God by being made members of Christ—members of His Body, the Church. We are at no loss to discover, as we shall find in the following chapters, that the Church has a perfectly well defined Mission, and what it is. Just now we are concerned with an intensive realization of the facts upon which our Stewardship rests. For

the purposes of this discussion it is sufficient to assert that the Church has a Mission. A trust is imposed upon it by Christ Himself, and we by virtue of our membership share in the content of that trust, whatever it is, and wherever and to whomsoever it is directed.

Therefore Christian Stewardship involves not only all the high moral obligations of citizenship and the natural claims of society and family, but also those distinctive and special purposes of Christ's Body, which is His Church.

The only kind of Stewardship that the Christian can recognize as squaring with the terms of his Christian citizenship is the kind that says: The purpose of the Church is my purpose. The Church's ministry to the world is my ministry. The responsibilities of the Church are my responsibilities. They must form a part of the scheme of my life. They have a claim upon my time, my thoughts, my personal efforts. Whatever there is about me that can advance the Mission of the Church constitutes an item of my trust.

This conception of Stewardship gives life a dominant note with which all else vibrates in harmony, and it makes life a harmony. Some musical themes have that sort of setting. One tone is softly held throughout the measure. Up and down the keyboard go the musician's fingers striking a multitude of other notes. They all chord with the sustained tone which gives the score unity, dignity and power.

Let a person strike the note of a joyous Christian Stewardship as the dominant purpose of his life, and the strings of business, of social obligations, of all human relations will soon begin to vibrate in unison with it.

The Christian steward learns to speak with new meaning about "my life," "my time," "my money." They become God's life, God's time, God's money. He loves them with a fresh intensity because they are the ever present evidence of God-with-us. He loves them too much to degrade them by careless or base uses. Nothing but their highest uses can satisfy him, for they are possessions that express his real relationship to God, ties by which he is bound up in the being of God, tools by which he is enabled to work with God.

Moreover, such negations as "I haven't time," "I haven't the ability," "I haven't the money," will cease to satisfy or excuse. He will experience a glad astonishment—the astonishment of finding that he has all these things in sufficient abundance to enable him to fulfill the terms of his Christian citizenship.

Chapter II

MOTIVES

A LIFE of Stewardship often runs counter to our established habits of thought and action. How often one hears the expression, "My life is my own, I have a right to live it as I please," or "My money is my own, it is nobody's business how I spend it."

Since life and money belong to God, Christian duty consists in administering them according to His will. "Let this mind be in you which was also in Christ Jesus." "My meat is to do the will of Him that sent Me, and *to finish His work.*"

At first glance it might seem that "God's work" is in some way opposed to our self-interest, but this is not true. "The Lord is on My side," sang David. The strongest motives that control the nobler actions of men are all arrayed in defense of the principles of Stewardship.

It is to these motives that we must look to overcome our customary habits of thought and

to strengthen or supply those in harmony with our Christian profession. The motives here suggested are Self-interest, Duty, Self-respect, Love.

1. The Motive of Self-interest

Self-interest does not necessarily mean selfishness. The best way of securing that which is the best and highest for one's self is to pursue a policy of consideration for the wellbeing of others. There is a direct relation between the welfare of the world and that of every person in it. Selfishness consists in acting as though this relationship did not exist, or in pursuing a course in defiance of it. I do not believe that this is the conscious attitude of many people, certainly it is not true of the great majority of those who will read these pages. Most of our people want to do right and be kind, but are confused at the apparent necessity of defending themselves against society as though there were a real antagonism between their own and the world's best interests. This attitude indicates a fundamental misunderstanding of the real basis of enduring individual happiness and prosperity. The real

basis of this is in the fact that, as society is now so knit together, individual well-being in its highest sense depends upon the good of every other person.

Poverty, sickness, ignorance, crime and war are a drain upon the wealth of the world, and of course of every individual in it. They are limitations that hedge him about and restrain him in the development of things worth while and enduring. It is in a wealthy, happy, healthy, intelligent, peaceful world that the individual has the best chance of being all he ought to be and of acquiring all he ought to possess. "Brethren, we are members one of another."

A man profits by living a life of Christian Stewardship because by doing so he invests his due proportion in the forces that are in successful conflict against ignorance, indigence, crime, sickness, and war. These are the great burdens of society. Their total cost in taxes alone is so vastly in excess of what men spend to combat them as to make the comparison ridiculous. If men had been giving through the channels of the Christian Church a tithe of what these items

alone have cost them for the last fifty years in men and money, one's imagination fails to picture the profit we would now be enjoying.

If it be objected that this view of Stewardship robs it of its altruism and makes it a matter of sordid investment, it is also true that Jesus said, "Give and it shall be given unto you, good measure, pressed down, shaken together and running over shall men give into your bosom." Christ often spoke of the matter of rewards. He expects to reward them that serve Him, and His rewards are not alone in spiritual satisfactions, but in the long run in material returns as well. It is not upon the low plane of selfishness that the motive of Self-interest is presented, but one that has the sanction of our Lord Himself. We have a right to ask, as did the disciples, "What shall we have, therefore?"

1. The negative attitude of many people in regard to Stewardship is graphically presented in Sinclair Lewis' book "Babbitt."

Babbitt "knew the market price inch by inch of certain districts of Zenith, he did not know

whether the police force was too large or too small, or whether it was in alliance with gambling and prostitution. He knew the means of fireproofing buildings, and the relation of insurance rates to fireproofing, but he did not know how many firemen there were in the city, how they were trained or paid, or how complete their apparatus. He sang eloquently the advantages of proximity of public schools to rentable homes, but he did not know—did not know it was worth while to know—whether the city schoolrooms were properly heated, lighted, ventilated, furnished; he did not know how the teachers were chosen, and . . . . he could not have given the average salary of teachers of Zenith or anywhere else."

Babbitt's soliloquy is illuminating: "Four hundred plunks from the Lyte deal this morning. But taxes due . . . . anyway I'll make eight thousand—that's not so bad. . . . . Eight thousand good, hard iron dollars," etc. Of course Babbitt would be the first to complain about taxes, and yet his concentration upon making eight thousand dollars a year would

not allow intelligent participation in the government of his city. He reflected bitterly upon the futility of his children's education—felt himself defrauded—and yet there is no record of any personal interest in the schools or in his children's use of them.

We can see all the flaws in Babbitt's mental processes. He did not realize that his own participation in public affairs would be a direct investment, the return upon which would be better government, better police and fire protection, better schools, lower taxes, and the increased happiness and prosperity that these bring. Least of all did he realize that his contributions to the Presbyterian Church, of which he was a passive member, were probably his most productive investments for making his city a decent place for himself and family to live in.

Moreover, Babbitt was the heir of yesterday. Most of his opportunities had been created for him by those who labored in previous generations. In profiting by these opportunities he had put himself under obligations to those who should come after. He might not live to col-

lect all the profits in person, but this is after all a mere quibble. Society is always in the making, and every man is making the society in which his children shall live. Most men will consider that the society in which his children shall live is a personal interest, and that it is better for them to live in a community governed by Christian ideals than in one where graft, disease, ignorance and poverty rule. What people do not seem to understand is that *it is better to leave one's children the environment of a Christian society than it is to leave them a fortune of money.* By every count, the rewards of Stewardship are sure.

2. Thoughtful people are appalled at the increase in juvenile crime. It is chiefly from the ranks of delinquent children that criminal classes are recruited. Grand totals are lacking, but in one American city ten thousand children and young people under twenty-one years of age were arrested in one year. Nine-tenths of those prisoners brought into court were boys. Nine-tenths of all criminals were normal children. Two-thirds were homeless or

worse in childhood. Only eleven per cent of crime reported is punished. *The cost of one year's crime in the United States is estimated to be not less than six billions of dollars.** President Harding's estimate of the budget requirements of the United States government for 1923 is *a little more than half this amount.*

Religious education prevents crime. A Chicago judge in eighteen years' experience, both as a prosecuting attorney and a judge of criminal correction, said that of a hundred thousand juvenile cases brought before him not more than a dozen of those convicted had received systematic religious instruction through the 'teen age. Judge Fawcett of New York City said: "In the five years I have been sitting on the bench I have had 2,700 boys before me for sentence and not one of them was an attendant at Sunday School."

There are twenty-seven million persons in the United States under twenty-five years of age who are receiving no sort of religious training. I happen to be writing in St. Louis, and my eye is resting upon a map of the Inter-

* Interchurch World Survey.

church World Survey which tells me that there are eight hundred and eighty-three thousand children and young people in Missouri alone who are receiving no systematic instruction in the religious and moral sanctions upon which our democracy rests. How long can a nation endure, sixty-seven per cent of whose children and youth are furnishing "the seed plot of immorality, crime, social unrest, and anarchy"? What of the children's children?

The Church is the only agency that can meet the situation in a governmental system where religion cannot be taught in the public schools. Can anyone doubt what self-interest demands of every Churchman when the Church makes an appeal for help in promoting her program of religious education?

3. When one comes to consider the cost of war the figures are too colossal to be comprehended. It is like talking in terms of astronomical distances. It is said that, of our total national expense, over ninety-two cents out of every dollar is for wars past and prospective. This is to say nothing of the cost of life in which tears instead of dollars are the counters.

The slogan so popular in the recent great conflict that "this is a war to end war" has proven pitifully untrue. Giovani Papini, the distinguished Italian author, sometime "a hater rather than a lover of men, a master of invective, anarchist, atheist, nihilist," is now called "a new apostle" of Christ. He has recently written the "Storia de Christo," a new story of Christ. In a recent interview Papini said the only solution of war *"was to change the spirit of mankind—to turn it toward religion."* His conversion to Christianity came five years ago through reflections upon the World War—its tragedy and horror. "I kept returning to the same inescapable conclusion," he said. "Against the rapacity and evil that are in us, the only countervailing force was the spirit of religion as set forth in the Bible—in the Gospels—the spirit of true Christianity."

Brotherhood of men and nations is "The War Cry of the Prince of Peace." And the Christian Church is the only agency through which the ideal of brotherhood can be realized. Every outpost taken and held by the Church is an intrenchment against war.

"What shall we have, therefore?" If Christians persist in a life of Stewardship, by and by we shall have peace.

4. Donma is a Liberian boy who came out of the jungles of Africa to attend a mission school. He was an aborigine from the hinterland, clad in a G-string, and bearing the tattoo mark of the Kru tribe on his forehead.

In the school he learned to read and write, and more important still learned to know and love Jesus Christ. He was baptized, and there gradually dawned upon him a life purpose. He went over to England where he was confirmed. Hearing of America as the land of great opportunity he came over here. He has attended school at Lawrenceville, Va., one of the schools of our American Church Institute for Negroes, and also other schools where he could support himself, and secure the instruction he needed. While this is being written he is a senior in a great university taking a course in engineering. His purpose, born in a mission school in Liberia, is to go back to his native land and, with an associate of similar expe-

rience, start an industrial school to teach his people how to live. Somebody has been true to the principles of Christian Stewardship, for the Kingdom has come to Donma.

And what will the Christian steward have? After Donma gets his industrial school started his people will no longer plow their fields with a crooked stick, they will want plows. They will not be satisfied with loin-cloths, they will want clothes. There will be a Kru demand for builders' hardware and tools and machinery for farm and shop, for dynamos and electric lights. The faster we send them teachers the quicker they will want books and fire insurance and automobiles and gas stoves. America has these things to sell. A pagan Liberia is a costly luxury for America.

So is a pagan India. I had an interesting conversation a short time ago in a Pullman with the representative of a great farm implement concern. He had returned not long before from a six months' tour of investigation in India, the object being to ascertain if it would be worth while to establish a distributing branch in India. His report was adverse. He

said to me, "They have no use for our tractors and machinery in India. They can get laborers for a few cents a day, and it is cheaper for them to use hand labor than to buy machinery. Caste keeps laborers laborers and their children laborers. They are content to live on a handful of rice a day and to wear rags. There is no incentive for them to get ahead under their caste system, for they can never become anything but what they are. That condition makes it impossible for India to become a market for our product on any paying scale."

Christian Missions are slowly but surely undermining the caste system in India. It is not for the purpose of commercial returns that Christian men and women are giving their lives, but to save other men and women for their high destiny. The difference between mere "civilization" and Christianity is that the one develops capacities without a moral or spiritual "governor" to regulate human relationships, and the other bases its appeal for the development of the individual upon the religious and moral sanctions which alone make an ordered and stable civilization possible.

Business *apart from religion* exploits human life; and exploitation whether of human or material resources is wasteful and destructive. Business *with religion* develops human life and makes it permanently productive.

This is the story of Christian Missions to every primitive people. The business interests of America could well afford to finance the foreign missionary program of combined Christendom for the rich returns the missionary sends back.

A short time ago we sent many millions of dollars to relieve the famine sufferers of China. Why did they have a famine? For one thing, because they had no roads over which to transport food from provinces where there was plenty. A million people perished from hunger in India a few years ago while Indian merchants were exporting wheat. They could ship wheat to London but could not send it into the northern provinces of their own land. Collateral reasons for these famines are: (1) they had no engineers who knew how to build roads, (2) they had no money with which to pay workmen who were eager for work, (3) the pagan

Chinaman and the Buddhist Indian have a callous indifference to human suffering—do not care whether people suffer or not.

Christian Missions maintain schools that teach their pupils how to produce and increase the wealth of their country. They train engineers how to build roads. They teach the divine compassion of the Christ that gives them a motive for the relief of human suffering. Christian hospitals not only take care of the sick in limited numbers—one hospital bed for each twenty thousand people in China—but they also educate native physicians and nurses who are gradually teaching the people the principles of hygiene and sanitation. Christian Missions have attacked the Oriental citadel of plague, and are defending America from pestilence. The ravages of influenza, originating in China, are still fresh in our minds.

The more teachers and clergy and doctors and nurses we send to China, the sooner we shall be relieved from her calls upon our charity, and the more health and wealth we shall have. Business follows the Cross.

2. The Motive of Duty

1. The boy who said "Duty was going to school when you want to go fishing" was not far wrong, and yet far from being right. Most of us are not unfamiliar with his point of view. Perhaps some of us have hung a forbidding mask over the face of duty and put a club in his hand. But if duty has such a guise, it is a masquerade of our own furnishing, and we are like the child who gets frightened at his own jack-o'-lantern.

Duty is the benignant promoter of spiritual power. Strung out over the years, it is our opportunity to be very great or very small. Each recurring duty is a rung in the ladder that reaches from Dives to Abraham—from the flaming ruin of Stewardship denied to the noble achievement of Stewardship accepted and fulfilled.

Browning says, "God stooping shows sufficient of his light for us i' the dark to rise by. And I rise." God-given for man-raising is the source and meaning of every duty.

Of course duty has its strenuous aspect. Duty sometimes nudges us in the ribs, or

stings us venomously. It puts lumps in our beds, and takes the flavor out of our meals. But then, when we do what we ought to do, it changes character completely. It leads us into green pastures and beside the still waters, and restores our souls, and anoints our bruises, and our cup runs over.

A leading layman in one diocese once told me that one of the hardest things he ever had to learn to do was to give money. He said it used to hurt him to give money, especially to foreign missions. He had often said he never would give a cent beyond the jurisdiction of the American flag. But he finally made up his mind that, on the score of duty as a member of the Church, he owed an obligation not only where the American flag was unfurled, but also wherever the cross of Christ was erected. Duty bade him share his means, and he obeyed. At first he gave grudgingly, then willingly, then with joy.

Under the glass on the shelf of the ticket window at Las Vegas, N. M., is the following verse quoted as accurately as possible from memory:

"One ship sails east, and another sails west
with the selfsame wind that blows.
'Tis the set of the sail to the pressing gale
that determines which way she goes.
As the way of the sea is the way of God as
we voyage along through life,
What determines the goal is the set of the
soul to the pressure of duty and strife."

These lines are not quoted for their literary excellence, but for their valuable suggestion of duty as motive power. The set of our soul—our attitude toward duty—determines where we shall anchor.

Thus we have duty as the promoter of spiritual power, a rung to climb by, a light to rise by, a force to sail by. It is always the next step forward and upward. "Master," said the disciples, "we have left all and followed Thee: what shall we have, therefore?" And Jesus told them that they would become kingly. Duty is a great motive for the exercise of a life of Stewardship.

We may often be puzzled about how a duty can be best performed, but one thing is sure: if we hold anything in trust for someone else, there can be no question as to whether it is our

duty to pass it on. Yet strange as it may seem, it requires resolution and courage and a high degree of honesty to do this, especially when it cuts across established habits of thought and action. We have become accustomed to think of our time, talents and money as items of such inherent personal ownership that it is hard to adjust ourselves to the conviction that they belong to God and we are only the custodians. We have ordered our lives upon the contrary assumption so long, that to minister largely or exclusively to our own desires and enjoyments has become a natural reflex. It is like enjoying the possession of a fortune that we thought was our own. But presently the real owner comes along and proves his moral right to the fortune. Unless we were constrained by legal process there would be a pretty stiff fight between duty and desire, with the chances largely in favor of an inglorious compromise.

It is thus with that mysterious complex we call life. We have enjoyed the possession and the possessions of it. We have had the control of it so long that our interest in it seems to be vested and proprietary. Under

the implications of Stewardship we are confronted by One who calmly informs us that we are not our own, that we belong to Him; that we are living on His time, working with His strength, eating His food, spending His money. And He asks for an accounting of our Stewardship. At our disclaimer, He points to the cross on our foreheads and says, "You are a member of My body, flesh of My flesh. Can the member own anything of itself apart from the Body?"

Then the fight is on. Which shall it be, duty or desire? A new automobile or a new mission church; a ticket to the theatre or a dress for a naked child; a movie or a day's keep for a Chinese mission school girl; a luncheon or a year's scholarship for a negro boy; a morning on the golf links or an hour's worship at Church; a week-end party or a Sunday school class? The issue is clearly drawn.

In a later chapter the question of proportions will be discussed. Just now we are concerned with the main question. We either owe or we don't owe. Of course, if we acknowledge

no debt, if the ignorance or suffering or sin of the world is no concern of ours, then these lines will not be very convincing. But in that case we wipe the cross from our foreheads, detach ourselves from the Vine, dismember ourselves from the Body and become a thing apart from Christ. This will be our spiritual status no matter how pious we may look or how loudly we may shout the Creed.

But we are Christians and we owe. Our creditors stand before us. Some press their claims, others are ignorant that we owe them anything. But we know it. There are the poor, we owe them succor; the sick, a doctor; the ignorant, a teacher; the sinful, a Saviour. And there also stands the Great Creditor before whom we can plead no bankruptcy. He Himself keeps us supplied with resources for the purpose of meeting these claims to others, and His own plenary claim upon ourselves.

These are facts, not fantasies. They are realities concerning which there can be no question to those of us who rejoice in the name Christian. Duty points the way toward the fulfillment of these obligations.

2. A favorite expression of many people confronted with a request for helping forward the Mission of the Church is, "We must be just before we are generous."

It is a pious and admirable expression, and usually the one who uses it feels pious and admirable. "What doth the Lord require of thee, O man, but to do justly, love mercy, and walk humbly with thy God?" However much the two latter requirements may be overlooked, the first one certainly bulks big, and seems to justify withholding aid for the faraway need in favor of the near at hand desire.

Much of the misery of the world comes from injustice. Justice is only paying one's debt, rendering what one owes to a creditor, giving people their rights. It is the withholding of this that causes much real suffering in the world.

I once held a little Chinese baby in my arms. It was a clean, cuddly little thing, like the little white babies I have often held in my arms for Baptism; a real, human baby. As it nestled there in its appealing helplessness a new thought came into my mind and I said:

"You little Chinese baby, you have a right to an education. You have a right to a decent house to live in. You have a right to a doctor and a hospital when you are sick, and a chance for a Christian life, just as much right as any of my own babies have. It is only justice to give you these things, *and I must be just to you before I am generous—with myself.*"

For the most part our habit is to be generous with ourselves before we are just to others. Automobiles and theatres and picture shows, costly receptions and fine houses, fine clothes, expensive travel and rich foods—all of these first, and what is left over to give that Chinese baby its chance for its life.

Not long ago I was privileged to visit a Church school for Indian girls out in Idaho with Bishop Touret. As we came away, the matron accompanied us to the gate. While standing there an Indian drove up in a buggy with his wife and little girl. "O dear," said the matron, "I hope they are not bringing that child to school. We are full up." The Indian stopped at the gate. "You takeum girl in

school?" he said. The matron sadly shook her head. The Indian stolidly picked up his lines and drove away over the sagebrush prairie.

Our "left overs" couldn't give that Indian girl her chance, so she went without. No "Thy Kingdom come" for her. Somebody (are you he?) has been very generous with himself, therefore there is no justice for the Indian girl.

Before everything else we must be just before we are generous. And justice consists in rendering to others what we have that belongs to them. Education, decent living conditions, a chance to make life happy and productive, the Gospel of Christ in all its richness and fullness—we Christians have all these things in trust for those who have them not. "I am debtor both to the Greeks and the barbarians, both to the wise and the unwise. So, as much as in me is, I am ready"—to be just to others before I am generous with myself, says the Christian steward.

"I will place no value on anything I have or may possess," said David Livingstone, "except in relation to the Kingdom of Christ." Such a decision is like a trumpet blast. The roll of

drums is in it and the tramp of marching feet. Selfishness and sloth and dishonor slink before it, and life in its true dignity steps forward to claim the day.

Chapter III

MOTIVES—Continued

3. The Motive of Self-respect

WE cannot get away from ourselves. For the most part we make choice of our companions. If we do not respect them, we can regulate our contacts with them or avoid them altogether. But we have to live with ourselves every waking minute unless we are drugged into occasional self-forgetfulness. Whether it be an agreeable companionship depends upon our consciousness of living true to our convictions of faith, duty, honor, and trust.

This breeds self-respect. So royal a quality is this that when the defeated king looked out over his routed army and cried, "All is lost save honor," we instinctively feel that he had not lost so much after all. A course that in moments of triumph will leave no regret for the means employed, or in moments of defeat sustain us with the thought of an untarnished

manhood, is worth striving for. It is charted out in a life of Christian Stewardship—the pathway of Self-respect of which the pavement is Sincerity.

1. When Jesus told His disciples not to give that which is holy unto the dogs, or to cast their pearls before swine, He was undoubtedly warning them against the abuse of sacred things. Devoted to high and holy purposes, it would be a sacrilege to use them selfishly, carelessly or basely.

The Church has always guarded her Sacraments lest they be unworthily bestowed or received. As the steward of these mysteries she has nothing to reproach herself for.

Life is a sacrament. Its outward and visible form is its physical structure, the sign and pledge of inward graces given unto us, ordained by Christ Himself as a means whereby we may minister to the need of the world. Touching this great sacrament of life we have need to inquire how we are guarding it, whether we are feeding the dogs of sloth and selfishness with the holy food of time, talents, and

money; or casting the pearls of our love before the swine of our desires. It goes without saying that unless we administer our sacred powers for the holy purpose of "Thy Kingdom come," we cannot stand in a right relation to the Sacrament of the Altar. For on it we feed and are strengthened that we may feed and strengthen the world. There is no consistency in guarding one sacrament from sacrilege if we toss another to the dogs or scatter it before swine.

This is precisely what we do if we take our God-given talents and powers and use them for our own pleasures or to further our own ambitions unmindful of the claims of others. Indeed, we are driven to conclude that we ourselves desecrate and degrade the Holy Sacrifice by partaking of it, if, with its power pulsing within us, we purpose not to use it for the discharge of a Christian Stewardship. That is the acid test of sincerity.

Travelers tell of a shrub indigenous to Palestine from the leaves of which at certain seasons of the year a gum exudes and drops. As it falls, it hardens into small, white, glistening pellets like the seed pearls of commerce.

The natives call it "manna." The half savage swine which roam in herds through that region devour it greedily.

Our Lord's words conjure up a vivid picture; a wild, mountain fastness, the swine searching about for food, the swineherd standing in their midst. He puts his hand into his scrip and withdraws it full of seed pearls—imitation food—which he scatters before the swine. He does this again and again until the ground is covered. The swine rush up with savage grunts and squeals expecting to eat manna, only to find that they have been tricked and deceived, and their hunger mocked. Wild with rage they trample the false food under foot, and turn and rend the deceiver.

Underneath all the impossibilities of the picture certain facts stand out with clear distinctness. Here is hunger and need in their stark ugliness; here is one whose mission it is to satisfy them; here is imitation instead of real food which the keeper administers; and here is the reaction of scorn and rage which insincerity ever evokes, and the judgment ever visited upon it.

The Church makes the greatest claims of any institution in the world. She claims she has the Bread of Life to give to a hungry world. "I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live forever." She claims that she alone holds the key to universal peace, and that only through what she has to give to the world, can the Kingdom of Heaven come. These are great claims, and the Church has the right to make these claims for they are perfectly true. She has the manna, and it is manna that she must give, not seed pearls—imitations instead of real food.

That which the world superlatively demands of anything that lays claim to its respect is sincerity. Men are very tolerant of human frailty, but they despise a hypocrite. They will trample his hollow pretensions under foot and rend the pretender in pieces. How much more do men require it of the Church which claims divine origin, divine authority, and to be the almoner of God. The man who derides and sneers at missions, will deride and sneer at the Church that agrees with him. He knows it is false to the primary purpose of its Magna

Charta. He may be as false as hell himself, but he demands sincerity of the Church.

To what extent is indifference toward the Church today, or the active hostility so plainly manifested, due to a low estimate of the Church's sincerity? Most people are too polite to offend us by making invidious remarks about the Church in our hearing, but one does now and again hear such questions as these: Does the Church really believe her own creed? Does she really want the Kingdom of Heaven to come? Is she more concerned for the souls of men than she is for new carpets or organs or jeweled chalices or costly buildings? Does the Church live *on* society or *for* it?

No doubt the righteous always have and always will be "persecuted for righteousness' sake"; but we need to observe that the beatitude is promised upon the express condition that the revilings and evil speakings are false. That is the reason we need to examine ourselves to see to what degree we are making good our claims as Christian stewards.

If the introspection is not reassuring, is the Church to be blamed? The Church is people.

We are the Church. Every member shares in the condemnation that he levels at the Church. The Church can be nothing that her members are not, can do nothing that we do not do, can give nothing that we do not give. Her Stewardship is simply the corporate expression of our own individual Stewardship.

. . . . . .

"My dear fellow, I am sorry you are in such hard lines, but trust in God; everything will come out all right. Home, James!"

"I am sorry I cannot subscribe for your hospital. These sick heathen certainly have my sympathy. But I am just adding a palm room to my residence, and the contractor must be paid. You know one must be just before he is generous."

"For our missionary quota? By all means; everyone must do his share, put me down for 25¢ a week. (Over the telephone): Assessed $500 for a new club house? Sure. That old shack is a disgrace."

"Teach a class in Sunday school? I am so much interested in children. Give the little

dears my love. But I have so many social duties that I cannot spare the time."

Seed pearls.

One thing is certain: The Church can never convince the world of her sincerity as long as her members fling out glittering generalities about love and sympathy. We must fling out love and sympathy itself in terms of personal service and money, in some measure commensurate with our claims. The Church can never win the world by the preaching *of* justice, until we begin to *do* justice in giving men and women and little children their heritage of opportunity which by our own confession we hold in trust for them.

The rector of a small town parish told me of a widow of his parish who took in washing to support her three small children. She was giving twenty-five cents a week on each side of her envelope. It was not much, of course, just the widow's mite, but all she could afford to give. She found time to attend a discussion group on missions. Becoming greatly interested she wanted to increase her gift, but felt she could not do so in justice to her children.

So she went to her rector and said, "I am not able to increase my own gifts to the Church's Mission, but I want to make it possible for you to do so."

"What do you mean?" asked the rector.

"Well," she replied, "you have to pay for having your vestments laundered. Let me do them, and you put the saving into your envelope. Then I will feel that I am really doing a little more."

Manna.

The above are all actual quotations as well as memory serves. In which of them do we find our expressed principles of Stewardship? "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee." After saying that—and we Churchmen are continually saying it—how sincere do we look to God, to ourselves, and to the man on the street?

2. Just because self-respect is so priceless a thing, its imitations are dangerous. There is the possibility of developing mere

smugness and self-esteem if we keep our eyes upon things we have done rather than upon the capacities we have for doing more than we have done. We must measure our accomplishments by our resources. True self-respect demands that we appraise life at its true value and consider wherein its value consists.

He who explores within himself discovers a rich deposit of powers. Perhaps at first thought many of us may be inclined to doubt the truth of this; but if so, it is because we have never thought the matter through.

Let us bear in mind that our Lord committed the extension of the Kingdom of Heaven to human hands and hearts under the direction of His divine wisdom and Spirit. He would never have done this had He not known that we possessed sufficient powers to enable Him to carry out His purposes through our human agency. He did do this because He knew what He had put into man.

These powers are many and varied and so closely related to one another that it is difficult to make any clear distinction between them. But we shall make no mistake if we

classify them as Faith, Hope, and Love. Like the three primary colors out of which all other shades and tints are made, these primary spiritual powers expand into prayer, worship, service, and all the graces of character that enrich life and make it fruitful.

Dr. Van Loon begins his *History of Mankind* by a graphic picture of eternity. He says: "High up in the Northland there stands a rock. It is a hundred miles high and a hundred miles broad. Once every thousand years a little bird comes to sharpen its beak. When the rock has thus been worn away, then a single day of eternity will have gone by."

And when all the days of Dr. Van Loon's eternity have gone by, these powers of Faith, Hope, and Love will still be young and unexhausted. So rich and abundant is this deposit within the least of us.

It is through these powers and their expression that the Kingdom of Heaven will come true on earth. They are the resources in human nature that Jesus was depending upon to bring it to pass. He said, "The Kingdom of God is within you," and so it is. Not only

is this "within" the realm wherein Christ shall rule, but it contains the forces through which God can work to establish His Kingdom.

Here, then, are the primary spiritual forces imbedded within us like the principles of fertility in a field. If they are unused and undeveloped we are unproductive. Given expression, they will yield the harvest of a great life. Life becomes rich as it gives its riches away, and in the giving becomes worth while.

In a very real sense no value is intrinsic. Real value cannot exist except in relation to its correspondences. The powers that we possess have value only as they are used to supply a need. Imprisoned within us, they only make life a mockery, a hollow, shallow, worthless pretense. Life is worth only what it produces.

Bishop Bratton has said, "The value of a life is the measure of its service to society." The Bishop of London says, "The only excuse you have for being in the world is to be Jesus to the world." These are only variations of the well known saying, "Life consisteth not in the abundance of things that a man possesseth."

The positive form would be, "Life does consist in the abundance of things that a man giveth." Jesus threw down a challenge to the sincerity of our faith when He said, "He that believeth on Me, out of his heart shall flow rivers of living water."

Output and not intake; giving, not receiving; losing one's life and not saving it—this is Christ's way of making life great. That is the plan He Himself followed. Because He gave everything, His Name is great everywhere. Christianity has always been victorious in its conflicts with paganism because "the Christian outthought, outlived, and outdied the pagan." Who gives the most wins the most; Jesus gave all, therefore He must win all.

In a certain convention hall a great sign was displayed bearing the question, "What would you be worth if you lost your money?" When we come down to the quiet moments, that is a very searching question. It is not "What is my estate worth," but "What am *I* worth," that counts. And its answer is, "The extent of my service."

This is as true of the parish as it is of the individual. "What is the parish worth?" It is worth what it gives, and not a nickel more. Its valid Ministry and Sacraments, its age-long lineage, the beauty of its ritual and appointments, the wealth and aristocracy represented in its pews, its deposit of truth—these are only what its estate is worth, and do not touch the question of its real value. The parish is worth the Faith and Hope and Love it gives, the part it plays in advancing the Mission of the Church, the lives it equips and sends forth for stalwart service in making "Thy Kingdom come."

We shall respect our parish, and ourselves as members of the parish, in proportion as its value is evidenced in what it gives rather than in what it has.

4. The Motive of Love

1. In the first chapter we said that "the Christian does not simply pay because he owes; he gives because he loves." We hope that the reader has been wondering why, if that statement be true, there has been so much discus-

sion about other motives than love. Why not spend all the time upon that, and let lesser motives alone?

Christian Stewardship is not a set of rules; it is an attainment of character. We cannot become good stewards by resolution; we must accept the process. This does not mean that we can ignore either the rules or the resolution. It does mean that right habits of thought and action must be cultivated. It is probable that their cultivation may be more or less mechanical; that in the beginning we shall have to consider our actions separately, whether we ought to do this or that with our powers. We shall be troubled about the proportion of time, talents, and money we ought to set aside for the extension of the Kingdom.

But it is in the doing of these things that love grows strong and sets us at liberty. To listen to the appeal of the Church's Mission, to consider the technique of duty, to balance our personal indulgence against the rights of others, to be concerned about the real worth of our life, and finally to pass judgment upon the sincerity of our faith—these are all means

by which we acquire the habit of Stewardship, the mind which instinctively *thinks* and *acts* and *is* "Jesus to the world." And Jesus is Love.

Of course there is love all through the process. We shall never make a beginning at becoming Christian stewards at all, unless we love. But as we proceed we shall find that the motive of love takes command. In proportion as we allow it to do so, the details of Stewardship will be simplified to the point where the need of a fellowman will be met by an instant response from us according to our ability. Saint Paul expresses this ultimate attainment when he says, "For me to live is Christ." A reverent paraphrase would be, "My life is Christ's life expressing itself to the world through me."

As we look into His matchless life, we discover that He was never worried about the details of His Stewardship. Ought we to pay taxes? his disciples asked. Certainly, was the instant reply. Is it lawful to give tribute to Cæsar? Of course, his image and superscription are on the coin. Send the hungry multi-

tude away, counseled the disciples. No, replied Jesus, *let us feed them.* The multitude rebuked two blind beggars for bothering Jesus, but He said, Bring them here, and He healed them. Multiply instances as one may, the result is always the same. His response was instantaneous—almost, it would seem, without a conscious act of will. The woman with the issue of blood touched the hem of His garment: virtue went out of Him. It was like drawing a spark from an electric battery. The story of His human contacts is a story of such actions and reactions: sorrow got sympathy; hunger got food; ignorance, wisdom; superstition, faith; weakness, power; sin, forgiveness; sickness, health; death, life.

We err if we think Jesus acquired this spontaneity of action as a sudden gift of God. It was by using the gifts of God as they were intended to be used. "He learned obedience," we are told, by practicing obedience, even though it occasioned Him suffering. And in His perfected character we see the full flower of a process, no part of which was omitted from the manger to the cross.

Love was the motive that enabled Him to render such perfect service to the Father and to make that service a joy. It was love that constrained Jesus to perform His perfect service to man. He was the Father's love gift to the world, and in the application of that gift Jesus "emptied Himself." He kept nothing back. He was the perfect instrument, the faithful steward, through whom the Father expressed His love to men.

"Yes, that is all very well," a man once said, "but there are limits to altruism." "Certainly," was the reply, "but let Jesus Christ set the limits. Don't you dare to do it." The only limit is the limit of love, and love makes no hardship of giving.

Knowing that His own Stewardship had its root in love, Jesus laid down the command to His followers: Love God, love man. That would enable them to be good stewards, too. But they had never seen God, and while they had seen *men* they had never seen *man.* So Jesus Christ, as perfect God and perfect man in His own person, held Himself up before their eyes as the perfect revelation of each;

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what God is, what man may become. Love me, He intimated, and you will bring all the powers of your being into action in the expression of your Stewardship.

We must learn to love the Man Christ Jesus more passionately and consciously. There is nothing that will so arouse our love for Him as the practice of Stewardship, and there is nothing that so makes the practice of Stewardship the normal and joyous function of life as love for Jesus Christ. This sounds very much like going around in circles, but it is literally true. Love is a power that is developed by use, and use facilitates the process by which it is developed.

2. We have given much space to the discussion of Stewardship as between ourselves and others. But we must not forget that Christian Stewardship connotes an obligation that we owe to God for His own sake. That is, our obligation of worship.

The Christian religion is a dual relationship, a relationship to God and a relationship to our fellowman. Primitive religion took note only

of the former. The tribal god was not concerned with what a man did to his neighbor. The worshipper owed all his obligations, as far as religion was concerned, to his god, and left his neighbor out of consideration with a clear conscience.

The modern tendency is exactly to reverse the emphasis. The social relationship is everything, and God is neglected altogether. "As long as I pay my debts, give to the poor and obey the law, I reckon I will come out all right," is a not uncommon expression of the modern "good citizen." One hears it on the golf links on Sunday from lips that have acknowledged Jesus Christ as Lord and Saviour, and that ought to be singing His praises in Church. The modern tendency is just as pagan as the ancient practice. It is a difference of *date* and not of degree.

But do we not love Christ when we do good to our fellowmen? Did not Jesus say that in visiting the sick we visit Him, and in feeding the hungry we feed Him? Yes, that is true. He is the sick and He is the hungry, but He is also Himself. Above and beyond His iden-

tity with man, is His identity with God. He wants the medicine and the food for His sick and hungry, and to those who give it there is a place at His right hand. But He pronounced immortality upon Mary Magdalene for breaking her alabaster box and pouring its perfume upon His head. The one is a figure of service, the other of worship. Either act is incomplete without the other. Both together are a complete act of love for Christ. Adoration and activity, love and labor, faith and following, worship and work, these are the inseparable dualities which challenge the powers of the Christian steward. Or, to change the figure, they are the two parties to the mystical union of our powers, the fruit of which is love, joy, and peace and the Kingdom of Heaven, both within and without us. A man can no more discharge the terms of his Stewardship without worship than he can free himself from debt by paying one creditor and defrauding another.

When love is the motive the joy of sacrifice is a great reality. I know of an old Jewish woman, the death of whose only son threw her upon her own resources for support. Their

relations had been singularly close even for mother and son. At his death the mother sought ease for her sorrow by erecting the most costly memorial she could afford. At first she considered a great stone monument. Then she said, "No, a dead thing does not satisfy me as the symbol of a living love. I must show my love by a living memorial."

She was a lace-maker. Possessing great skill she was able to repair old heirloom laces so perfectly as to command a considerable income. But she moved out of her comfortable home and took up her abode in a tenement. Every cent she could spare was saved for her son's memorial.

A salesgirl, who sold the old woman thread, developed symptoms of tuberculosis. One day the girl received a letter from a local banker. "My dear Miss ——," it ran, "I am very glad to inform you that a sufficient sum of money has been placed in my hands to enable you to go to a sanatorium where you can recover your health." She went and was healed.

The mother of four small children, tenement dwellers, had nursed her little brood through

a tedious illness. It was hot, and the children were not doing well. The mother was worn out and discouraged. She also received a letter from the banker which enabled her to take her children to the country where they all grew strong and robust.

A young man studying engineering was obliged to give up his studies and go to work. A letter from the banker informed him that he could return to college and finish his course. He is now building bridges and reclamation dams.

Children in the city hospital were gladdened by mysterious gifts of toys which they would find at their bedsides when awakening in the morning.

Almost unbelievable benefactions flowed from the calloused fingers of this one woman out of love for a son. After each one she would look at his picture and say, "Another living memorial for you." The sorrow did not leave her heart, but joy entered in and dwelt there. She mourned for her son, but rejoiced in sacrifice for his sake.

That is the wonderful thing about loving Jesus Christ. "Unto us a child is born, unto us a son is given." Love for Him is love for both God and man, and when we love we give with joy.

3. Love demands an objective upon which to lavish itself. It wants to do particular things for persons that will make them happier or better off. The appeal of the "Special"—a gift for a special purpose—rests in the very definiteness of the purpose presented—a certain sum of money to relieve the specified need of a certain person or of certain persons. One reason for the difficulty of enlisting interest in the Church's missionary program is that people do not realize that it fulfils this requirement of love. The Mission of the Church is to make people happier and better off, and her method is not vague and uncertain, like a volley fired in the general direction of the enemy, it is more like a sharpshooter shooting at a mark within easy range. If it be thought that a gift for foreign missions is a good deal like shooting in a general direction, the reply is that it

is nothing of the kind. What it really is, is putting a trained marksman on the firing line who sees the mark and hits it every time.

Let us get away from the present paralyzing ignorance regarding the Church's methods and see the Mission of the Church as definitely as Governor Bickett of North Carolina saw the purpose of his administration. In his inaugural address before the General Assembly he said:

"I have endeavored to visualize my dream of a fairer and a finer State. *I have outlined the means* by which to make this dream come true. And the means all reach out to a single end—a larger hope, a wider door for the average man than he has ever known before.

"With a six months' school guaranteed to every child; with the forces of disease routed from their ancient strongholds; with the curse of rum lifted from every home; with our fields tilled by the men who own and therefore love them; with our harvests free from the crop lien's deadly blight; with modern conveniences and wholesome diversions within reach of every country home, our dear old State, released from her bondage to the blood-kin tyrants of Ignorance, Poverty, Disease, and Crime, will begin to realize her finest possibilities in riches and

grace; will assume her rightful place in the march of civilization; and from the blue of the mountains to the blue of the sea there will spring up a hardier, holier race, not unlike the giants that walked the earth when the sons of God mated with the daughters of men."

Make this eloquently worded program world-wide in its scope, and add to it the purpose of bringing all men to a conscious fellowship with Jesus Christ, and I cannot think of a better statement of the Church's Mission. Churchmen have got to stop generalizing about the Church, and get down to cases. A big boy kicked a little boy's dog. The next Sunday the little boy's teacher asked him, "What did Jesus come into the world to do?" and the little fellow replied, "To make big boys kind so they won't kick my dog."

It is time that we began to realize as definitely as the small boy that Jesus Christ came into the world to do particular things. He came to destroy Injustice and Cruelty, Ignorance and Poverty, Disease and Crime. Wherever and whenever the Churchman observes these things he has a specific instance to which he can point his finger and say, "The Church is

here to destroy this thing and she must be about her business." To such a program a Churchman can only say, "I've got to do something about it. That is the real meaning of my Baptism, my Confirmation, my Christian profession." At the same time he must also realize that these things can only be destroyed by a constructive process of education in the knowledge and love of God. The Church must raise up a race of giants who will not tolerate conditions that produce these foes of human happiness.

A gentleman visiting a coal mine one day saw a foreign-born American boy upon whose grimy sweater was pinned a button bearing some printed words. Drawing nearer the man read them, and to his surprise he found them to be "Thy Kingdom Come."

"Where did you get this?" he asked.

"I found it on the street," replied the boy, in his queer Italian accent.

"Do you know what it says?"

"No, sir, I cannot read. What does it say?"

"It says, 'Thy Kingdom Come.' Do you know what that means?"

"No, sir, I don't know. What does it mean?"

The man paused in deep thought for a moment, searching for a reply. Finally he said.

"Would you like to go to school where you could learn to read and write?"

"Oh, yes, sir, I'd like that."

"Would you like to have time to play with the other boys who don't have to work such long hours as you do?"

The boy's eyes brightened. "Oh, yes, sir, I'd like that."

"And would you like to have a nice house to live in, with a yard around it, and conveniences for your mother so she wouldn't have to work so hard?"

The boy's face grew pensive and wistful. "Oh, yes, sir, I'd like that. My mother is sick."

"Well," replied the man, " 'Thy Kingdom' means the 'Kingdom of heaven.' When the Kingdom of heaven comes you and all the boys will have a chance to go to school. You will all have time to play. You will all have

good houses to live in, and all the mothers will have doctors when they are sick—when the Kingdom of heaven comes. You'll like that, won't you?"

"Yes, yes, that's just what I want. Mister, will you make it come quick?"

"I'll do my best," the man replied thoughtfully.

Incomplete theologically as is this definition of "Thy Kingdom come," it nevertheless is complete enough to hint at the specific nature of the Church's Mission, the kind of thing the Church is undertaking to do—what she exists for.

The present "Program" of the Church has been so arranged as to point out instances—eight hundred and sixteen of them in the "Priorities" alone—in which our people can feel the direct relation between their gifts and the needs of other people. It is to dig a well here, and provide a school there; to provide a scholarship for a poor child, or for a young man desirous of studying for Holy Orders, to equip a hospital, to furnish a church or a rectory, to pay a clergyman's salary. The "place

where" is given, the cost in dollars, and the urgency of the need. In every instance the purpose of the project is concerned with real people. The Body of Christ is not interested in brick and stone or holes in the ground, but in people whose chance for a square deal can only come through material provision.

We Church people must look through the windows of the hospitals and schools we are asked to build, and see the real objects to which we minister. While they may be hidden from our physical eyes, a knowledge of the facts will make them plain to our imaginations. And let us also remember that, close beside each need, stands our representative whom we have equipped to stretch out his hand in healing or exercise his mind in teaching. This is bread and health and education and comfort and love and Christ directly administered. These are the realities, the unseen and eternal forces being released to do their perfect work in making "Thy Kingdom come."

There is such a wealth of resources in the Christian Church! If they could only be mobilized and applied to the Mission of the Church

as our Lord gave them to us to be so applied. there would be no lack anywhere. There are men enough, and there is money enough, love enough and sympathy enough and Christ enough to go all round. There need be no hopeless ignorance, no injustice, no needless suffering, no sin unforgiven in the whole world. If this be not true then Our Lord was in error when He taught us to pray "Thy Kingdom come." The Church lives only to make the Kingdom of Heaven a reality in the world. And it requires only a rational administration of our delegated powers to bring it to pass.

Let us understand the definiteness of the Church's missionary program, and we will give our love a chance to become the all-sufficient motive for a life of Stewardship.

Chapter IV

THE STEWARDSHIP OF WEALTH

OF the many things material or spiritual of which mankind is made custodian, that which seems peculiarly and absolutely his own, is his money. Does he not work for it, plan for it, wring it out of the ground, contrive in a thousand ways and with a thousand sacrifices to come into possession of it? It is so tangible, so concrete, so representative of his abilities and industry. It is a thing that he handles with his hands, looks at with his eyes, weighs on his scales, and counts with his mind. It brings him ease, comfort, gratification. It appears to be such an actual thing in itself, of real value, a reward of merit, an end of achievement.

So that when we speak of the Stewardship of wealth we are touching upon a department of life which has distinct and special features. Time is something that comes to us without

effort, something that we cannot decline to receive if we would. Knowledge, while we have to work for it, has radiant qualities of its own which we are proud to communicate. Graces of character such as kindness, courtesy, sympathy, love, honesty, forgiveness, if they exist at all in our hearts, are bound to find a way of expression. We can only be conscious of possessing them by giving them away. In fact, they exist only as they are expressed. But with money it is different. It seems to exist, to be intrinsic, independently of the use we make of it. In a certain sense the less we give away the more we have. We find ourselves constantly thinking if not saying, "*My* power and the might of *mine* hand hath gotten me this wealth," therefore it is mine, and it is nobody's business how I spend it. In our Lord's parable the rich man holds that view. He says, "*My* houses and *my* barns are full. What shall I do? I know what I shall do: I will tear down *my* barns and build greater, and I will say to *my* soul, 'Soul, thou hast an abundance for many days, take thine ease,' " etc. Now that is the man whom God calls a fool.

And I suppose that when God calls a man a fool he *is* a fool.

He was a fool because he was deceived by a stupid lie. First, the foundation of his thinking was wrong. He appears to have forgotten, certainly he utterly ignored, the warning of his own Scriptures, "and thou say in thine heart, *my* power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is He that hath given thee power to get wealth." "*My* houses and *my* barns" are the inevitable corollary of "*my* power and the might of *my* hand."

Then he mistook the shadow for the substance. He thought wealth was in itself a reality, and that its value consisted in using it to get more wealth that he might gratify his love of it and make secure his personal well-being. He had never grasped at all the real source or the spiritual significance of his wealth.

Of course, if one were to speak in exact terms, there is a distinction between wealth and money. We are not now concerned with technical distinctions, but we want to get at the great moral and spiritual principles of the

Stewardship of our *possessions* whether we refer to them as wealth or money.

We must note in the parable quoted, that there was nothing of what we call money involved immediately in it. It was property—wealth—that was involved, crops and real estate, and the man was guilty of considering them as personal perquisites. He was also placing them ahead of his social responsibilities. He had enough, why worry about anybody else? And just as he had reached this point in his meditations God interrupted him: "Thou fool, this night thy soul shall be required of thee."

That is always the case when such a conclusion is reached in any man's calculations. He has lost his soul. And it will continue to be lost until he comes to realize that his wealth, however secured, is but a symbol of spiritual values. His soul will be lost until he comes to consider wealth a reality only as it is used to express faith, hope, love, beauty, sympathy, and truth, which are the great realities.

What a wonderful story it would be if only the fool man had communed thus with himself:

"It is God that hath given me the power to get wealth. *His* are the houses and barns that are full. What shall I do? I know what I shall do: I will build a hospital for those miserable, sick neighbors of mine. I will dig a new well at the crossroads where pilgrims on their long journeys can stop and refresh themselves and their beasts. I will buy more land so that I can give employment to many people. I will put a new wing on the school building of the rabbis." Of course he would then not have been a fool man at all. His would have been "The Story of the Other Wise Man," like that of the three who brought their gifts and laid them before the manger of Bethlehem.

And what would God have said? He would have said: "Well done, good and faithful steward. In blessing others I will bless thee; in multiplying others I will multiply thee. Thou hast rightly interpreted the source and purpose of thy wealth and hast discerned between the shadow and the substance. Thy wealth has been turned into the unseen and eternal. Thy soul shall abide forever." Yes, that would have made a great story.

The Stewardship of wealth consists in thinking of it in its relation to social needs: a barn full of love, a hundred acres of service, a thousand bushels of health and happiness and opportunity for those who share our common humanity.

This does not deny the right of private property or the right of accumulation. But if the point be once grasped that wealth created by labor is, after all, composed of life itself, the administration of wealth will take on a solemn meaning. Nothing then can satisfy the mind that controls wealth except the principle of Christian Stewardship. The Christian steward says: "This wealth that is in my keeping is really the product of my own life and that of others who have assisted in its accumulation. What am I going to do with it? Keep it all or most of it? By no means. I must put a goodly part of it back into the soil from which it sprang. Its chief purpose is to enrich life."

There is one great corporation, I am informed, which has been built upon the principle of Christian Stewardship. It began in a small way some seventy years ago. At the outset,

one-tenth of the profit was set apart for God in service, nine-tenths were set apart for God in building up the business. It grew and prospered. Two-tenths were then turned back into human life, then three-tenths, and still the business grew. Before the founder died six-tenths of the profits were thus devoted. The great property was bequeathed to the heirs, with request that they accept salaries in lieu of dividends, and invest ten-tenths of the profits in religious, educational, and social service work. Today, so my information goes, the heirs holding title to that vast property live on reasonable salaries, and work just as hard to produce dividends in human life as they did before. This illustrates the principle of Stewardship upon a progressive scale. I am quite sure that it is the vision which God would unfold to men of wealth.

But most of us are not people of wealth. To most of us this principle seems addressed to the very few. Most people are poor or in moderate circumstances. The great majority are wage earners, and their wealth is confined to their pay envelope. Has the Stewardship

of wealth no application to them? We have also to meet the difficulty which says: "But I have no profits at all. The product of my labor brings me barely enough to live on. How can you say that a part of that must be given away?"

There may be such cases. If so, they constitute one of those valleys of injustice that must be filled up. Society has no business to have in it any person, anywhere, who has to consume all he produces in order just to live. But the fact of the matter is that very few of us have ever reached the point of bare subsistence, where parting with any portion of our income seriously affects our living.

Another thing that lies behind these questions is the difference between privilege and compulsion. If we really want to be worth while, if we want our life to be expressed in terms of eternal values, giving of what we have will not be a hard and fast duty at all, but a privilege and a blessing. Bound up and cramped into a narrow environment, hedged about by limited means and opportunities, condemned to shuttle back and forth to daily

duties like the shuttle in the loom, we will still earnestly covet the opportunity of sharing in the mighty enterprise of winning the world for Christ.

And each one of us can touch the outmost boundaries of human need. Each one of us can become a part of someone else's religious joy. Each one of us can share in the enlightenment of human minds and the illumination of human souls. Each one of us can send out rivers of living water, through the administration of that mysterious thing we call our money.

Money! What a much abused word it is! Some people pretend to despise it. Some think it is such a material thing that in the Church it must not be "once named among you as becometh saints." Some clergy almost boastfully say they never mention money from the chancel. But it is doubtful if such people know what money is. There are those who can define it glibly enough but whose use of it flatly contradicts their own definition.

We have used "money" and "wealth" interchangeably because that is the way most people use them, but they are not really interchange-

able terms. Money is simply the measure of wealth. Gold and silver money has intrinsic value, but most of the "money" in the world is paper money or even bank credit.

What then is "Wealth"? Wealth is simply the product of human labor applied to the natural resources given us for use by God. Wealth is produced by consuming less than we produce. Wealth is surplus labor, either our own or that of those who lived long ago. Money is the measure of wealth and therefore the measure of labor.

You go down town to your place of business and work for a week. On Saturday you go to a window and the cashier hands you an envelope. What is in it? It is money, the market value of your labor.* It may not be all you are worth, but as far as your ability to dispose of yourself is concerned it is a week of you. This money is you, your time, your thought, your skill, your labor. A week of you has crawled into that envelope and nested there. Now you can do anything you like with it. You can eat it all up, dress it all up, enjoy

* See "Money, the Acid Test."

it all up. If you do you will be consuming a week of yourself. You are like the fabled beast of antiquity that fed upon its own vitals. The output of your life for a week has been consumed and it has gone into eternity leaving no mark except the mark of Cain on your brow.

Or, you can pursue a different and more noble course. You can say, "I must spend a certain proportion upon my living, my reasonable recreations and enjoyments—enough of each to keep my mind and body in good trim. But with a certain part I am myself going to touch human need everywhere. So you put that part of your week into another envelope and bring it to Church. You put it on the alms basin as the usher passes, and it is carried up to and placed upon the Altar and presented to God, and you join in saying, "All things come of Thee, O Lord, and of Thine Own have we given Thee." You have put your little fragment of life into God's hands, and He blesses it, breaks it, and gives it to the multitude. It is no longer little but big. It goes into the central treasury of the Church,

and then a wonderful thing happens. A part of you is turned into a book that is placed in the hands of a mission-school boy in Liberia, some Donma who in later years returns to lead his people into their national destiny; you have become the eternal thing called Education. Or you are turned into a bottle of medicine. Administered to a patient in a mission hospital you become Health. Or a part of you goes to purchase a dog team in Alaska and then what has happened? You have put a collar about your neck, and have become Power; and you are helping to take the missionary over frozen wastes into the tents of the Indians and the igloos of the Esquimaux, to teach them the unsearchable riches of Christ.

Money a material thing? It is a spiritual thing, made out of yourself, a spiritual being. It tears asunder the bonds that tie you to a time and a place, and enables you to be in a thousand places at once, and to be every kind of a person. By it, you become a nurse bathing a feverish brow, a doctor fighting for a life, a teacher guiding young minds to useful knowledge, a preacher expounding the Gospel,

and all because you have taken some money out of one envelope and put it into another.

This is the sacred and mysterious spiritual agency which the Church is asking for; not *yours* but *you*. And the question is, not how much money will you give, but how many hours of yourself will you put on that alms basin to make the Kingdom of Heaven come true? The question is rather "How many?" than "How much?"

It is a ticklish business to say how much one should give to God. We must be guided by general principles.

First. There is no question but that Old Testament law prescribed a tenth as the minimum for the ancient Jew. On top of that came offerings, and, later on, taxes when Israel was a subject nation.

Second. The Christian ideal is a higher one and more just. It is all comprehended in the New Testament direction: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Here is a standard that applies to every income, from the least to the greatest. It is a

sliding scale, a percentage of income, giving proportionately according to ability.

But every such a plan has to have a starting point. Let the starting point be *a percentage of income.* The question which the Christian steward will want to ask himself is whether his New Testament starting point ought not to be at least as high as the Old Testament stopping point. Love is higher than Law.

One thing seems reasonable, that in general the larger the income the higher the percentage ought to be. Generosity is determined, not by what one gives, but by what one has left.

A self-assessed proportion of total income is the just, practical and Christian plan.

This self-assessment of percentage ought to be preceded by a conscientious investigation of those needs of the world which the Church can supply. Also let the pledge be the "Amen" of prayer for "Thy Kingdom Come."

A Concrete Suggestion

Why not give this plan a fair chance?

When you draw your salary deduct ten per cent, or whatever proportion you decide upon

after prayer for guidance, and deposit in a separate account in the bank under your name as "Trustee"—trustee for God and His children! Do the same thing when you clip your coupons or deposit your dividend check, if you are privileged to do these things. Then draw on this account for your local and general Church pledges, and for special charity needs when they arise. Try it for six months and see how it will change your attitude toward Stewardship and your attitude toward money. —Suggested by one who is employing this method and finding it a great joy.

Chapter V

THE STEWARDSHIP OF LIFE

THE nobility of life consists in the rectitude of its moral decisions. Conscience is the guide to moral decisions, but conscience is never static. It is never a finished product—is always becoming a more or less responsible guide. Actions that we once thought to be right, we now think to be wrong. Our attitude toward slavery, war, and industrial conditions has changed greatly for the better within the memory of people now living. On the other hand, things we once thought wrong, we now do with a "clear conscience." Consider how the general mind has changed in regard to divorce, the violation of law, and Church attendance. This is undoubtedly a change for the worse.

1. Training the Conscience

"The approval of a good conscience" is a thing to strive for. It is a very different thing

from the approval of a bad conscience. The great trouble is that men do not finish the quotation, and so indulge in a dangerous half truth. The complete clause is "the approval of a good conscience, *void of offense toward God and man.*" A good conscience is one that has been cultivated, not left to lie fallow or grow up to weeds. It has been taught to make right moral decisions regarding man's relationship to God and man. This is the aim of Religious Education.

Current standards of society deflect conscience just as metal on a ship deflects the compass. A faulty or deflected compass has landed many a good ship on the rocks, and the goodly cargo she was commissioned to deliver has been lost. The compass has to be tested, trued up, adjusted and corrected before it is a safe guide to sail by. So conscience has to be tested, trued up, adjusted and corrected against the attractions of everchanging social ideals. If this is not done, then society and its ideals establish norms of conduct. But this is the province of the Church, the divine society which has been commissioned to reveal the

mind of Christ to the world, and to maintain His standards of life and conduct.

We see respected members of society accepting a loose conception of the marriage relation, and we find ourselves slipping into a complaisant acceptance of their view. We see prominent citizens using oppressive policies toward their employees on the ground of commercial necessity, and we are tempted to exchange principle for expediency. We see law violated with a jest, and go home with a flask in our own pocket. Our companions of the week think nothing of these things, and we find ourselves agreeing with them, or at least diluting our convictions to the point of insipidity. The compass has swung out of true.

Conscience is not a god to be worshipped; it is a servant to be trained, a light to be kept trimmed and burning and supplied with oil. If it is not cared for the light will go out, and "if the light that is in you be darkness how great is that darkness." It becomes "a blind leader of the blind," and both are bound to "fall into the ditch together."

Now if life is to be guided by conscience, and if the latter is given us to be our guide, we cannot begin to administer life worthily until we begin to cultivate and educate conscience and make it keen and discerning. It matters not at all whether we call conscience God-with-us, or God's Holy Spirit in us. All our faculties are God-with-us, given us to cultivate and administer as good stewards.

"Be ye not conformed to this world, but be ye transformed by the renewing of your mind, that ye may know what is that good and acceptable and perfect will of God." Hence, Go to Church. It is the inescapable duty of the Christian steward. There is where we meet the Perfect Life. There is where the unchanged and unchangeable God sets the standards of conduct for the world. With Him "is no variableness, neither shadow of turning." By Him we can test and correct our own conscience, deflected, bewildered, and twisted out of true by secular contacts. We must have contact with the Conscience of God.

We get that contact in Church. Out of the Scriptures comes God's point of view—His

mind upon marriage, justice, public duty, morality, worship—our duty to God and our duty to man. Out of the hymnal we voice our agreement with His mind by praising Him for what He is. Out of the prayers we get His help and consecrate ourselves to the practice of the divine conscience. Out of the Holy Communion comes Our Lord's enabling Presence, and into the alms basin we pour our "coined personality" which speaks and serves in our name. Poise is re-established, or oil is given our lamp of conscience to make us "lights in the midst of a crooked and perverse generation."

Of course there is private worship too, which is necessary and must not be neglected. So much has been written on that subject as to make unnecessary a more than passing notice here. But the writer out of a long experience feels justified in the opinion that in no instance do people "practice the Presence of God" in private who consistently and wilfully neglect to go to Church.

Who reads his Bible at home or engages in family prayer? Who offers his life to the min-

istry? Who founds asylums and hospitals and colleges? Who leads in social and political and municipal reforms and in public and private benefactions? Who pioneers in taking the blessings of the Gospel to backward people? Is it the man who goes to Church or the man who stays at home? The one does not always follow as a corollary of the other, but the law of averages declares that the man who leads out in expressing the mind of Christ to the world is the man who habitually goes to Church.

It comes down to this: Churchgoing is a necessary element in the Stewardship of life. As individuals, and in our corporate capacity as a Church, we are set to uphold the standards of Jesus Christ, and to be Him to the world. The Kingdom of heaven can never come from a constituency of Christians who wabble in the fundamental ideals for which Christ stands. And we can never uphold them with a conscience not balanced by contact with God. We must get into systematic contact with God.

2. Development of Interest in the Church's Task

Our life is a serious business. We must take it seriously if we are to get happiness and satisfaction out of it. And there is nothing more necessary than for us to inspect it from different angles, like the man who stepped behind himself to see how his coat fitted in the back. How do we fit the purposes of our life? How can we discharge its obligations? What are the helps and hindrances? Have we a real life program?

Right judgments depend upon a knowledge of all the facts germane to the case. The Stewardship of life connotes an intelligent conception of those things which a Christian ought to know and believe and do. Here is where missionary education steps in. It lays the facts before us. We are not qualified to decide how much we shall do or give until we know the facts. It is unfair and unworthy for a Christian to decline to become informed about the Mission of the Church, and then decide the question of his participation from the standpoint of his ignorance. An honest business

man would never so decide the question of investing trust funds. And yet hundreds of thousands of men are pursuing precisely that plan when it comes to investing the trust of their life.

There is no blinking the fact that as a body of Christians we are woefully and willfully ignorant of the Mission of the Church, what the Church is doing, and the need of the world for what the Church has to give. Therein lies the cause of our missionary poverty both in men and money.

People give to what they care about. They care for what they know about. People give chiefly, not according to their ability, but according to their interest. Information may not always arouse interest, but is indispensable to it. The Church must give information to her members. But the members owe the Church the courtesy of a hearing. She is now battling, not so much for gifts as for a hearing. She is perfectly content to leave the issue to the Christian conscience of her people if only they allow themselves to be informed. The pathos of the world's need is not so great as

the pathos of the blind eyes and deaf ears and numb hands of professing Christians who are blind and deaf and numb and dumb because they barricade themselves behind a wall of indifference and pass judgment from the darkness of ignorance.

Here is the real battle of the Church. It is not from without but from within. It is not that her Gospel does not meet the needs of the world, but that we who are its messengers are willfully unaware of the needs, and therefore uninspired to meet them. The Stewardship of life is a meaningless term unless there be incorporated in it the obligation a man has to enlighten his mind as well as to quicken his conscience. And the means of enlightenment are at hand.

First, every Church family ought to have a general Church periodical. In most instances the objection of cost can be answered by a look at the average Churchman's library table. There are usually a good many periodicals there, good, bad or indifferent; but the Church paper is conspicuous by its absence. One must, of course, draw the line somewhere, but why

draw the line on the Church paper? Why not begin with the Church paper, and, if economy must be practiced, exercise it by cutting off the non-essential literature? The Church paper is an essential. The business of being a Churchman is fully as serious as the business of being a farmer or a banker, and neither of these two would think of getting along without his trade journal. He would say his business demands it and he would soon be crowded into the background if he did not read his journal and keep up with the times. Yet neither the farmer nor the banker is usually a reader of any Church journal, and then he wonders why the Church is not a more virile and expanding institution!

Then there is *The Church at Work,* published and distributed free of charge. This would solve the problem if expense were the real reason why our people do not read Church literature. But their failure to read uncovers a much more serious condition than that of poverty. Reports come in from the field that *The Church at Work* is often not read when delivered into the hands of people; that its

subject matter is uninteresting; that its make-up is faulty; and that its shape is inconvenient.

None of these objections touch the heart of the matter. The real fact is that our people are not interested in the Church's work, and will not take the pains to read the literature in order that they may become interested. Of course every care ought to be taken, and is taken, to make this publication readable. The fact of the matter is that it is one of the most unique and interesting publications of its kind in the world.

Have the tastes of our people become so vitiated that their Church paper has to compete in style and subject matter with divorce court reports and burglaries and hold-ups? Is this the touchstone of merit which Church people demand of their official publication to challenge their willingness to read it? *The Church at Work is informative.* It equips us with facts upon which to base our judgments. If it is read, it will be of incalculable assistance to us in making those right decisions upon which the nobility of life depends.

Then, too, there is the Discussion Group. It meets only a few times in the year, but is of immense importance. In it we get close-up views of the Church's responsibilities. We get to know people as well as principles. It is a sort of fireside visit with our missionaries at home and abroad, in which we come close to their problems and their needs. We learn to think of them, not as admirably kind-hearted Don Quixotes, but as our representatives and friends. In them we see ourselves preaching, praying, visiting, nursing, teaching and serving. We get a new view of the logic of the Church's Mission and become surprised that we could ever have regarded it with impersonal detachment. It begins to touch us at all points. Our sympathies, our interest, our personal participation are enlisted. Our Lord observes, and it pleases Him to see, a few of us together talking over the affairs of His Kingdom.

These are only a few specifications in the long list of informative agencies. There is also the Bible class, the Parish Program Conference, the Parish Conference on the

Church's Mission, the Missionary Address, the Educational and Social Service Conference, the Summer Conferences for Church Workers, diocesan and parish publications, leaflets and bulletins. No one can attend all conferences or read all publications, and no one is expected to. But, out of them, each one can make himself an intelligent, well-informed Churchman. The Stewardship of life imposes upon all of us the obligation to know the facts upon which the call to co-operation is based. Until we do, we are not in a position to administer the great trust of life.

On the other hand, it is disconcerting, to say the least, to have faithful Church people come up after a missionary conference and say, "I didn't know these things; I never have been told about the Church's Mission; I do not ever remember hearing our rector preach a real missionary sermon."

This goes deeper still. Out of a very wide experience in every part of the American Church, I have never yet known a parish fail in an honorable attempt to meet its missionary responsibilities, if its rector was an alert mis-

sionary educator; and, conversely, I have never known a parish to approximate its ability in gifts for the Church's Mission if its rector did not preach and teach, and organize for, Missions.

Of course, one's experience is never universal; there may be cases that contradict the above statements. But it seems entirely fair to say that in general and in the long run, a parish will be intelligent on the Mission of the Church and register its interest in a substantial way if its rector wants it to be so and is willing to pay the price of prayerful and sustained educational effort. In no more positive way can he himself fulfil, and help his people to fulfil, the obligations involved in the Stewardship of Life.

3. The Trust of "Time"

Strictly speaking there is no such thing as time. What we call time is only a succession of events. When we speak of time we really mean, not minutes or hours, but so many things done or so many opportunities neglected for doing things. An hour is a measure of opportunity just as money is a measure of wealth.

The reality behind it is life, and life is a series of reactions to stimuli. Opportunities are stimuli; and when there is no response it is life itself that is wasted. It is not quite accurate to say that life and time are synonymous, but they are so closely related that it is impossible to think of the one independently of the other, and the Trust of Time is inseparably connected with the Trust of Life. Time is used here in its popular sense.

1. Time is not like our other endowments; it is limited. There is no limit to the love that we can develop, to the sympathy we can extend, to the forgiveness that we can practice, or to the faith and hope we can exercise. The stature of our manhood always has additional potential inches.

But this endowment of time is limited, and its limits no man knows. There is just so much of it and no more. Every tick of the watch wears it away. Every step of our feet brings us nearer to the end, and there is no retracing of steps. Some things can be renewed, but moments cannot be renewed. When they have

passed by they are gone forever. This is not "fate." Within certain limits we can determine our length of days; but the main fact remains true.

And there is much to do in the time allotted to our life. Jesus tells us that He has a great program for each individual life acting in the union of His Body the Church. It is pretty clearly stated in the Advent Call: "Every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places smooth; and all flesh shall see the salvation of God."

The great apple valleys of the West are dependent upon irrigation for their water supply. Before a field can be watered it has to be leveled on the general slope so that the water can flow over it in little lateral ditches set closely together. It is a tedious and expensive process. That is the task appointed for Christ's Church in the arid regions of human life. Inequalities have to be flattened out, depressions of ignorance have to be filled in, mountains of suffering have to come down, crooked modes of thought have to be straightened, rough places

that retard the progress of backward races and under-privileged classes must be smoothed.

But let us drop metaphor. A little native Porto Rican girl boiled the pictures from the leaves of a calico scrap book, and used the cloth to make a dress because she had no dress at all.

We have also a Church school in the same mission field in which all that the children have to eat during the day is one slice of bread furnished by the school. One boy cut his ration to a half slice a day. The saving through the forty days of Lent was ten pennies which the boy received and put in his mite box for an Easter offering.

The tragedy of such facts lies not in their indications of isolated needs but in that they reflect conditions of society which produce them and which are intolerable to Christian thought. Truly, there are mountains and hills and valleys to be leveled, crooked ways to be made straight and rough places smooth before all flesh shall see the salvation of God.

What tremendous issues hang upon the completion of this labor! What losses of life through needless and unattended illness!

What wretchedness and poverty and suffering! What sorrows and failures! What sins and ignorances, what regrets and disappointed hopes! Truly, there is every urgency for making our life count, and every reason against useless squandering of its opportunities.

Is there anything more prodigally squandered than life in terms of time? The phrase "passing the time" is significant, almost as much so as "killing time." Of course it is not time that is killed at all, but men and women and little children that are killed. When we kill time, we kill someone's chance for a Christian life, we kill justice. We snatch the dress from the tiny shoulders of the Porto Rican girl, and the slice of bread from the boy's hungry mouth. And yet the killing goes on. Massacre is not confined to the Turk.

We indulge in all sorts of amusements, not for recreation, but for passing the time. Work ceases for the day, and we are put to it to "pass the time" until it is time to go to work again. There is no ingenuity that has not been exercised to enable us to pass the time pleasantly. Few business enterprises are more

profitable than those that enable people to pass the time in the pleasantest way.

2. From the Christian point of view, service is not altogether synonymous with philanthropy. "Service" is so big a word that it is the expression of life in its unity. It is shared by every hand that weaves cloth or shoes a horse or builds a house.

I know of a coal miner who has the right idea. The friend who told me the story asked him: "Don't you find it pretty monotonous picking coal down here in the dark?"

The miner picked up a piece of coal and looked at it thoughtfully. "Yes, it is monotonous. But you see this isn't just a piece of coal. What I am picking out of the ground is light and warmth and power. I sometimes think of all the streets I am lighting, all the homes I am warming, all the trains I am running. And then I am not a miner at all, but a minister to people who never heard of me."

These are not the miner's word, but the thought is his, and the thought sublimates his pick and shovel and miner's lamp, and puts

them on the scales, and they balance the great deeds of philanthropy. He serves.

The Stewardship of life could never be complete if it did not take into consideration the primary necessity of making a living. The time consumed is just as much God's time as any other, and must be conscientiously employed. The work must be done. Whatever one's business is, God is involved and people are involved. His pleasure and their well-being are at stake. It is a crime to make a shoe that will wear a blister on the buyer's heel because of careless workmanship. I can hear the reader say, "Amen, to that!"

Lighting streets and warming homes and running trains are a part of the process of winning the world for Christ. So is mining coal and making shoes and raising cane—if we spell it right. Secular life and religious life are not two lives, they are one life. Preaching the Gospel and teaching, healing the sick and feeding the hungry, clothing the naked and making a living, are all mixed up together as personal responsibilities. It is not that some of us are to do one of these things and not others. All

of us have got to do all of these things personally, or vicariously, which is the same thing. All together they will win the world for Christ, which is the purpose for which we are born.

3. So it is with recreation and social activities. The life of Stewardship is not exclusive of joy, but inclusive of every privilege and happiness. If it sounds solemn chords, yet the tinkle of bells is in it; and it is the only life in which the bells will keep on tinkling. Drawn brows and a gloomy countenance are rather indications of a bad liver than an overwhelming sense of the world's need. Normality breeds vivacity and enthusiasm, and the person who does not play is as subnormal as the person who does not work. The Prince of Peace rode into Jerusalem on a colt, not on a discouraged and spavined mule. And when the King rides into His Kingdom it will be on the back of a joyous humanity. Our time in work or play is a sacred trust given to us for the purpose of winning the world for Christ.

4. As we look over the field and see so much to do, and then into the hour glass, we

are bound to exclaim, "How little time there is!" And we are tempted to dismiss, with a wave of the hand and sometimes with irritation, appeals for our time to join in the Church's activities.

Yet it is also true that there is plenty of time. Miss Blank (of course I cannot use her name) was the busiest person I ever knew. She keeps a boarding house. The last time I visited her she had twenty people in her house. At the moment of my arrival, she was preparing a luncheon for a parish bazaar. I wonder why it is that almost always the busiest people are picked for such tasks.

I asked, "How on earth do you find time for all this extra work?"

"Oh," she replied, "I always plan my day, and then try to make the minutes count."

"But," I said, "Do you never have any time for yourself?"

"Oh, yes, I am perfectly fair with myself. You see, three mornings every week I play nine holes of golf. That takes, altogether, about two hours a day. It is time well spent,

for it keeps me in good health. I can do more work than most people because I am well and strong. Then I always set aside a certain amount of time for the Church. I go to Church once every Sunday. I set aside Tuesday, from two to four, for the guild. These are my stated engagements, and I build my work around them. "Of course," she added, "I haven't any time to waste, and I don't waste any. I consider time a sacred trust."

There was much more to the conversation, which of course did not take place all at one time. It was her philosophy of life. Miss Blank sometimes had her program interrupted. Business was never neglected, as was attested by a waiting list of people who wanted to get into her boarding house. Things came up that kept her from fulfilling her stated engagements, but she kept them with astonishing regularity. I said to myself, "Here is one who has solved the problem of the Stewardship of time." Worship, service, business, and recreation all had their appointed places, and her happy face revealed the satisfaction of a well balanced life.

Let us think for a moment of one sentence which has lingered in my memory substantially as she uttered it: "These are my stated engagements, and I build my work around them." That is the secret of the whole matter. The reason why she had time for everything was because she had *a* time for everything. She adopted a program and put first things first.

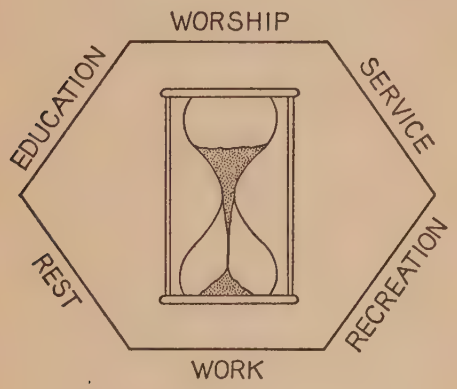
If we will take our calendar and write upon it our stated Church engagements first, we will simplify our perplexities, and make ridiculous our oft repeated excuse that "We haven't time." Of course this may cut into some things we like very much to do. It may cost us the anguish of not eating food that we don't need, and drinking tea that we don't want, and wearing clothes that we have no business to buy. It may interfere with a gay week-end party or a slothful hour of self-indulgence. But out of the self-denial will arise a glorious power—"The Kingship of Self-Control." It will mark the beginning of our Stewardship of time. It is the only thing that will stretch the hours in length and number, to enable us to do all the work that God expects us to do.

A nice distinction enters in here. "In my parish there are some activities that seem futile. The Brotherhood meets, and does nothing. The guild meets, and gossips, and goes home. It is a waste of time to attend these meetings." But it is pertinent to ask, "Is it a waste of time to try and make a futile organization fruitful?" It not infrequently happens that the persistent, consecrated efforts of one individual have redeemed an organization from futility and made it an agency of power. However, one has to be his own judge as to the most productive ways in which he shall spend his time; but it must be a wide-visioned judgment, which recognizes the leadership of his rector and all the issues involved. Whatever one's judgment in a given case may be, the point to stress is the necessity of a program in which the Church's task is given its rightful place.

Perhaps we have gone about it from the other angle. Self came first; work, pleasure, inclination have first chance at our time. If there is any left after all these things have taken toll, then the Church or the guild or

other religious activities may come in for an hour or so. Or (may it be?) we spend the remaining time in snatching education from the ignorant, clothes from the naked, bread from the hungry. In other words, in "killing time."

Stated engagements with God! It is a thrilling phrase, throbbing with the promise of "Thy Kingdom come."



This is the program that bounds the hexameter of life for the Christian steward. When properly proportioned it is a great program

and will make a great life, such as is described on the tomb of James A. Garfield:

Life's work well done,
Life's race well run,
Life's crown well won,
Now comes rest.

Yes, and when Christian people learn thus to apportion their time they will lengthen the rays which the Sun of Righteousness cast from the sepulchre that first day of the week, very early in the morning, as it began to dawn.

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